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WEALTH & WELFARE

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'CO-OPERATOR,' COLOMBO

AN ALL-INDIA—CEYLON
(WELFARE WEEKLY)

(DEVOTED TO ECONOMIC, SOCIAL & WELFARE PROBLEMS)

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Vol. XXXII, No. 18 | Madras, Friday, December 16th, 1955 | Registered M. 2116

ANNUAL SUBSCRIPTION Rs. 10/- always payable in advance *in full*
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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIAL

Brought Forward and Carried Forward

In our daily life we are expected to maintain an account showing the debits and credits of daily transactions.

How many do maintain regularly such accounts?

How many of us are able to realize that in spite of our wishing or not, ledgers are maintained for us recording our acts, good, bad, indifferent, etc.?

This ledger has transactions recorded automatically, the Controller of Accounts being Chitragupta. Those who make entries in the ledgers know that once debits are made they cannot be struck off, while compensating entries are made on the credit side when the debits are wrong. Whenever that ledger page is opened and seen, the debit stands there to remind us of our mistakes.

Does not this warn us not to allow wrong entries to be made in the ledger?

Let us face the ledger of our life. Once we commit a wrong action, our ledger will show a debit raised and this debit which is a debt incurred must be wiped off and there is no escaping it.

These debits are carried forward in the ledger of next life which will show as brought forward.

If we avoid debits being raised we may avoid such debits being carried forward to and brought forward in the ledger of next life.

Thus we see when our ledger of this life is closed, debits and credits are carried forward.

Our ledger will be closed simultaneously with our physical body—"Sthula Sarira!"—having to be cast off. Then what happens? Our Jiva (individual soul) along with the Pranas, the mind, and the senses leaves the former body and obtains a new body. The Jiva takes with himself the virtues and vicious actions and the impressions left by his previous births. Thus our individual soul accompanied by debits and credits starts on its forward journey.

As every one of us should know, it is only the physical body that dies but not the soul. The soul is now on his forward march. If we ponder over what happens to the soul after death, we will be very careful to see the ledger is kept clean without debits being raised.

The individual soul remembers just before casting off the body what happened in the previous birth, in the present birth and what is to become in the next.

Thus before casting off the body, the last moments are very important and those near by must enable the soul to cast off the body peacefully. That is why silence must be observed and aid should be rendered by administering the last unction to the departing soul.

"At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks

and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse ; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear. No man dies insane or unconscious, as some physiologists assert. Even a mad man or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last throb of animal heat leaves the body, the *brain thinks* and the EGO lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have we to keep quiet just after death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future......"

According to ideas of the people of semitic religions the soul goes to Hell or Heaven, according to the actons in the present life, but those religions that have faith and belief in the evolution of the soul know that they bring forward debits and credits for being worked out in the next life. They also believe that until a clean balance sheet showing all balances on both sides of the Balance Sheet is brought out they cannot escape being re-born.

Thus, one has to be born and re-born.

Is it not possible to avoid re-births ? It is possible to avoid. Once we are born in this life, if we work out our life very carefully, it is possible, to close the ledger with nil balance, at the same time wiping off all the debits and credits that remain in the ledgers of previous births—*not brought forward* for working out in this life.

We should study the great doctrines of re-incarnation, the departure of the soul from the physical body, its journey and its coming back to the earth.

Such study will create indifference to sensual enjoyments herein and hereafter.

We shall realize then that the soul, at the dissolution of the body, departs accompanied by the subtle material elements (Bhutha Sukshma) as well as by the Indriyas and Pranas. The subtle elements serve as an abode to the Pranas attached to the Soul.

Those souls after enjoying the fruits of their deeds descend to the earth with a reminder of their works which determines the nature of the new body or the character of the new life.

The fate after death of those evil-doers whom the evil deeds do not entitle them to enjoy has to be faced.

The subtle bodies of the souls after enjoying the fruits of their meritorious deeds descend through the ether, air, etc., and enter into a corn or a plant and remain there merely in contact with it which is already animated by another soul.

The soul after having entered into a corn or a plant those connected with him who eats the corn or fruit of plant and performs the act of copulation.

The soul remains with him till he enters into the mother's womb with the seminal fluid injected.

The soul ultimately enters the mother's womb and is brought forth as a child.

The soul at the time of transmigration thus takes with it subtle parts of the element.

The souls that descend have a remnant of karma brought forward which determines their birth.

The quality of the new birth depends on conduct, not on reminder of work.

Scripture says that action and conduct are different things 'According as he acts and According as he conducts himself, so will he be'. Conduct stands for karma which depends on good conduct.

It is generally known those who commit sins are sinners, their ascent is to the abode of Yama and after having experienced the results of their evil deeds they come down to the earth and they cannot escape re-birth. Those who have done evil actions do not go to the sphere of Moon. Those who do evil deeds go to Hell and suffer there. The sinners are quickly carried to the abode of Yama by the path of sinners, on which they travel with great pains, constantly rising and falling, tired and swooning.

Considering the abode of Yama, there are seven hells which serve as places of torture for evil-doers.

The temporary Hells are Raurava, Maha-Raurava, Vanhi, Vaitharini and Kumbika. The two eternal Hells are Tamisra (Darkness) and Andha-Tamisra (Blinding Darkness).

The different journeys of the departed soul to the other world are through two different paths. The Siddhanta Sutra declares that sinners suffer in Yama Loka and return to this Earth. Let us remember : " The way to the hereafter never rises before an ignorant person who is deluded by wealth. This is the world he thinks—there is no other ; thus he falls again and again under my sway ". Thus says Yama to Nachiketas in Kathopanishad.

The evil-doers become those small creatures continually returning of whom it may be said " Live and die ".

Those whose conduct has been good will quickly attain a good birth, but those whose conduct has been bad will quickly attain an evil birth, the birth of a dog, a hog, or a chandala.

Thus, law of incarnation teaches us that we should realize that the Atman or the Absolute is the highest bliss. This Atman must be our sole object of quest. We should get disgusted with this world of pain and sorrow and develop dispassion and discrimination and try earnestly to attain the Eternal Bliss of the Absolute.

If we should have our ledgers closed once for all and bring out a clean nil balance sheet, we should cease to be ignorant, foolish, miserable, deluded, and wake up from our long slumber of ignorance, open our eyes, develop the four means of salvation and attain the goal of life, the *Summum Bonum* right now in this very birth.

Come out of this cage of flesh. We have been long imprisoned in this prison homes of body for time immemorial. We have been dwelling in the womb again and again.

Let us finally cut in the knot of *Ignovance* and soar high in the realms of *Eternal Bliss* !

NOTES

A BOON TO THE PERSONS WHO WISH TO HAVE SONS ONLY AND NOT DAUGHTERS

(By Dr. B. L. Sapre, Retd. A.M.O., Nagpur)

Those persons who have one or two daughters or wish to have sons only, should have union with their wives on the 12th night after the appearance of the monthly discharge and leave first eleven days and then on 14th after leaving 13th day, i.e., if the monthly course begins on the 1st then 12th night to be utilised. By this method they are sure to have sons only. The main theory working for this is that the ovum (Female germ) should not be stronger than the male germ (spermatoza) and this takes place by above method as it (ovum) is stronger on the 4th day of monthly course than that of the 12th, when it is weaker and so male pregnancy follows. The Ayurvedic medical science also supports this theory. Those people who will get their desired object by following the above method, will kindly inform of it to the Editor of the paper and will kindly send the reward or medical fee whatever they can afford by their free will or choice to Doctor B. L. Sapre, Retired Assistant Medical Officer, C. P. Medical Service, Jodhraj Bhavan, Sitabaldi, Nagpur, Madhya Pradesh. The writer had 1st daughter, 2nd son and then 4 more daughters. He then observed the above method and seven sons were born. The persons who will feel difficulty in controlling the passion for 11 days will please see the above stated Doctor on his address already noted above or do correspondence with him.

[In these days of restriction of population, to bring forth sons in unlimited number as the learned doctor succeeded in getting is undesirable.—Ed., W. & W.]

YOGA IN DAILY LIFE

(By Swami Sivananda)

Cultivate indomitable will. Practise self-control and self-mastery. Have self-confidence. Develop independent judgment. Do not argue. Strive ceaselessly for Self-realisation. Kill this little ego. Develop pure love. Rise above all distinctions of caste, creed and colour. Give up the idea of 'I-ness' and 'Mine-ness'. Look within for the happiness which you have sought in vain in the sensual objects.

Moksha is the summum bonum of life. It is freedom from births and deaths. It is not annihilation. It is annihilation of this little 'I'. It is obtained through knowledge of the Self. You will have to know the Truth through direct intuitive experience. You will have to cut asunder the veil of ignorance by meditation on the Self. Then you will shine in your pristine purity and divine glory.

Do not try to drive away the unimportant and irrelevant thoughts. The more you try, the more will they return and the more strength will they gain. You will only tax your energy and will. Become indifferent. Fill the mind with divine thoughts. The other thoughts will gradually vanish. Get yourself established in Nirvikalpa Samadhi through meditation.

Without perfect Brahmacharya, you cannot have substantial progress. There is no half measure in the spiritual path. Control the body first. Then purify your thoughts through Prayer, Japa, Kirtan, Vichara and Meditation. Make a firm resolve, "I will be a perfect Brahmachari from to-day". Pray to the Lord to give a spiritual strength to resist the temptations of life and kill lust.

Constant study of the lives of saints will enable you to lead a virtuous life. You will imbibe very noble qualities. You will be gradually moulded in the spiritual path. You will draw inspiration from them. There will be an inner urge in you to attempt for God-Realisation. Pray to the Lord that you may become a saint.

THE ESSENCE OF BHAKTI

(By Swami Sivananda)

Everything happens by His Will. To submit to His Will in all matters is to enjoy eternal bliss and peace.

True and sincere surrender unto the Lord is the essence of Bhakti. Take everything as His Will. Surrender yourself unto His protecting hands. You will enjoy perennial bliss and peace. Do perfect self-surrender to the Will of the Lord. You can ever be at perfect ease. The best Saranagathi Mantra or prayer is "I am Thine. All is Thine. Thy will be done, my Lord". When you surrender yourself to the Lord, there is no need for you to look after yourself. Dedicate your entire life to the Lord. He will surely look after you in every respect, and you will have no more worries.

Living as an instrument in the hands of the Lord is the grand recipe for mental happiness. God is good. The Divine Law is just and generous. He who believes in this remains unperturbed in all trials and tribulations. Seek His Will. Do His Will. Surrender to His Will. You will become one with the Cosmic Will.

Ever pray to the Lord. Sing His glory. Recite His Name. Become a channel of His grace. Surrender unto the Lord. He will become your charioteer on the field of life. He will drive your chariot well. You will reach the destination, the abode of Immortal Bliss. In Divine love, there is no passion. God's essence is love. Power is His attribute.

The Divine grace is life's greatest invaluable treasure. The grace of the Lord is the ultimate factor in your life. Divine grace comes only when the mind is purified by selfless work, Japa, Kirtan and service of Saints. If there is self-surrender, there is inflow of grace. Lord's grace will descend in proportion to the degree of self-surrender. The more the surrender, the more the grace.

If you are untruthful, insincere, hypocritical, you are unfit for the Lord's grace. God is your ever-watchful guardian. The real grace of God makes you stick to the spiritual path. Spiritual and divine grace should back up personal effort. Then alone is God-Realisation possible. Supreme love comes only by the grace of God. Divine Love is the immortal bliss of freedom itself which comes by the grace of the Lord.

If there is self-surrender to the Lord you will be free from desire, fear and anger. You will be well-balanced; you will enjoy peace and supreme bliss. In self-surrender alone there is peace. Mental peace is obtained only by complete self-surrender to the Lord, who is our Father, Friend, Philosopher and Guide. In times of stress, His Will comes unfailingly to our aid.

Surrender unto God. You will attain Fullness. May the Lord bless you.

HEALTH

HOME REMEDIES

(Continued from previous issue)

This is a kind of tree. It grows spontaneously in the Himalayas. It is cultivatsd in Kashmir, Tibet and Afganistan

The leaves, tender fruits, fruits and the skin of the fruit bark and seed are used.

The leaf is an alternative, astringent and tonic. The tender fruit is a vermifuge. The nut is an alternative and aphrodisiac. It gives strength. The skin of the fruit is an anti-syphilitic and vermifuge. The bark is an astringent, anthelmintic, detorgent and actifuge.

The seed is a cholagogue and a mild laxative.

WHITE PUMPKIN

Sanskrit:	Koozhmanda
Tamil:	Kalyana Pooshanikai

This is a diuretic. This is a cooling vegetable. In Northern India people make Phetta, a kind of sweetmeat, out of this.

It is useful in dropsy, ascites, diseases of the kidneys and bladder, suppressed urine, dryness of tongue, constipation, debility, lack of vigour, loss of blood, blocking of the urinary passage by stone of flesh, diabetes, fever, vomiting of blood, dysentry, liver diseases, stone in the kidneys and bladder, sprue and chronic indigestion. It is taken as a vegetable. The juice is given with glucose.

Koozhmanda Lehia or confection is beneficial in consumption. It renders the urine alkaline. It purifies the blood.

WORM-KILLER

(Indian Birthwort)

Latin :	Aristolochia Bracteata
Tamil :	Adutindapalai
Telugu :	Kadapara
Malayalam :	Atu-tinta-pala
Kanarese :	Sanajali-hullu
Sanskrit :	Ajaspuriseha
Hindi :	Gandan
Dukhni :	Kiramar.

Goats do not touch or eat this. Hence the significant name Adutinapalai. It is a kind of small shrub.

It 's an anthelmintic, emmenagogue, stimulant, tonic, purgative, alterative and anti-periodic.

It is useful in black-leprosy, eczema, rheumatism, worms in the bowels. It gives strength and increases the semen.

Re.	Fresh leaves of worm-killer	2 ounces
	Boiling water	20 "

Infuse for 2 hours and strain.

Dose. 2 tablespoonfuls.

Useful in above-diseases.

The dried leaves also can be used.

The root is useful in poisoning by venomous serpents. Other kinds of poison also will be neutralised.

Make a paste of the root with a little water. Mix it in 2 ounces of water and then administer, in cases of poisoning by bites of venomous snakes. Dose. Weight of 21 ganjas. (42 grains).

POWDER

The powder of the root is useful in inducing labour pains. Dissolve the powder in 4 ounces of hot water. Dose. Weight of 21 ganjas. (42 grains).

OIL

Take the juice of the whole plant along with this root. Add equal parts of sesamum oil. Boil, till the juice evaporates. This is useful as an external application in black leprosy and eczema.

Re.	Paste of the whole plant	4 ounces
	Sesamum oil	20 "

Boil and strain

Dose. 1 teaspoonful half an hour after food onc edaily. To be taken for 40 days.

Useful in the initial stage of leprosy.

PROPERTIES OF DRUGS

Alterative is a drug or medicine that alters or changes morbid or unhealthy process in the system and brings good health in an unexplicable, mysterious manner. It corrects or alters a poisoned condition of the blood stream and restores healthy functioning. Example iron, arsenic, iodine, mercury, sarsaparilla.

Anthelmentic is a drug which kills worms such as tape worm, round worm, thread worm, etc., (vermicide) without expelling them. Example. Santonine, Betanaphthol, oil of Chenopodium, etc. Vermifuge which expels them from the bowels comes under this category.

Antiseptic is a drug which resists or counteracts putrefaction. Example. Carbolic acid, Hydrargyri-Perchloride, etc.

Antispasmodic is a drug that acts against spasm of muscles. It reduces or prevents excessive, involuntary muscular contractions. Example, Valerian, Belladonna, Lobelia etc.

Aphrodisiac is a drug (Dhatu Pushti) that excites or stimulates or tones the sexual organ. Example. Dumiana, Strychnine etc.

Anaphrodisiac is the opposite of aphrodisiac. It depresses the sexual organ. Example, Camphor, etc.

Aromatic is a drug that stimulates digestion and appetite. It has a good aroma. Example. Cardamom, Spirit Ammonia, Aromaticus, Calumba, etc.

Astringent is opposed to laxative. It promotes greater density and firmness of tissue. Example. Hazeline, Witch Hazel, Opium, Acid Sulphuric, etc.

Carminative is a drug that expels wind from the stomach and bowels, stimulates digestion, invigorates the appetite and counteracts the griping tendencies of certain purgative. Example. Cardamom, Spirit Ammonia. Aromaticus, Calumba, peppermint, ginger, cloves, etc.

Cathartic is a drug that promotes bowel evacuation. It is divided into (1) laxative which induces gentle bowel movement, e.g., figs, prunes, Phenolpthalin, etc., and (2) purgatives which produce copious, repeated and more watery motions, e.g., Pulvia Jalap Co., Epsom Salt. Croton is a drastic or hydragogus purgative. It is a violent purgative.

Choilagogue is a drug or substance that stimulates the liver and causes increased secretion of bile, e.g., Calomal, Podophyllin, etc.

Demulcent is a drug that soothes, softens and allays irritation of mucous membranes, e.g., Liquorice, gum, Bismuth Tragacanth, linseed, starch, liquid paraffin, etc.

Diaphoretic is a drug that produces increased perspiration. It reduces fever by inducing increased perspiration, e.g., Hyoscyamus, Spirit, Aetheria Nitrosi, etc.

Diuretic is a drug that increases the secretion of urine and thus reduces swelling in the abdomen, feet, etc. It flushes out the kindeys and the bladder.

Ecbolic is a drug or substance that increases the activity of a pregnant uterus.

Emetic is a drug that produces evacuation of the contents of stomach by vomiting, e.g., salt mustard, alum, copper-sulphate, etc.

Emmenagogue is a drug that increases the flow of menstruation, e.g., Quinine, Posterior pituitary extract, Adrenalin, Ergot, etc.

Emollient is a drug or substance that softens, makes supple and counteracts dryness and harshness of skin. It protects the skin from irritation, e.g., olive oil, linseed oil, almond oil, lanoline, beeswax, soap, paraffin, glycerine.

Expectorant is a drug or substance which assists by its influence on the respiratory passages, the increased secretion and ejection of sputum or phlegm, e.g., Lobelia, Yerba Santa, Potasatum Iodide, Ammonium Carb, Syr. Scilla, Syr. Tolu, Syr. tasaka, Syr. Purni Virginiani, etc.

Febrifuge is a drug or substance that reduces high temperature in fevers by increasing evaporation of perspiration. It is also known as refrigerant. It is similar to disphoretic and sudorific, e.g., aspirin, phenacetin, etc.

General Anaesthetic is a drug or substance that causes inhibition of the brain, e.g., Chloroform.

Hemostatic is a drug or substance that stops bleeding by coagulating the blood or contracting the arteries and arterioles, e.g., calcium-chloride, pituitrin, opium, adrenalin, etc.

Hepatic is a drug or substance that stimulates the liver and causes increased flow of bile, e.g., Calomel, Podophyllin. etc.

Laxative is a drug or substance that gently loosens the bowels, e.g., Cascara Sagrada, Senna, fig, prune, etc.

Nervine is a drug that relieves nervous irritation and pain, e.g., Valerin, Glycerine, phosphates etc.

Nutritic is a drug or substance that helps assimilation, nourishes and builds tissues.

Refrigerant is a drug or substance that reduces high temperature in fevers by increasing evaporation of perspiration.

Sedative is a drug or substance that relieves nervous irritation and pain and soothes the brain and the nervous system, e.g., Potassium Bromide, Chlorarl Hydrus, etc.

Stimulant is a drug or substance that produces increased nervous sensibility and improved functional action. It stimulates the heart, brain or lungs, liver, stomach, etc. e.g., Ether Ammonia, Caffine, etc.

Stomachic is a drug or substance which stimulates. energies and invigorates the stomach, e.g., Tr. Calumba, Tr, Zingiberis, Tr. Cardamum, etc.

Sudorific is a drug or substance that increases the flow of perspiration and reduces the high temperature in fever, e.g., Tr. Hyoscyamus, Spt, Aetheris Nitrosi, Lqr. Ammonia acetatis etc.

Taenifuge is a drug or substance that causes expulsion of Taenea or tape worms.

Tonic is a drug or substance that tones or assists towards a higher bodily and mental tone and increased vigour e.g., Gentian, Quassia, Calumba, Iron and arsenic preparations, phosphates, Brahmi, etc.

Vermicide is a drug or substance that kills the worms in the bowels, e.g., Santonin, Betanaphthol, oil of Chenopodium, etc.

Uermifuge is a drug or substance that causes expulsion of worms from the bowels.

MISCELLANEOUS

STUDIES IN PERSONALITY

(Sri Swami Omkarananda)—D.L.

I teach you beyond Man. Man is something that shall be surpassed. What have you done to surpass him?

—Nietzche: *Thus Spake Zarathustra.*

Mark the perfect Man, and behold the upright.

—The Holy Bible: *Psalms, 37, 37.*

The Mind of the Master

The kings of modern thought are dumb.

—Mathew Arnold: *Stanzas from the Grande Chartreuse.*

Every thought which genius and piety
throw into the world, alters the world.

—Emerson: *Essays*: *Politics.*

Thought must brighten the eyes, touch sentiment, inspire intelligence, and impart illumination to life. Thoughts that fail in this adventurous function, betray the impoverished and the impious sources of their origin, and become nothing better than a mischievous burden. Ideas should emanate from the burning furnaces of our deep inner experiences, and breathe into men's external life, a prodigious power; but whatever may be the traditionally well-assessed and much acclaimed rich intellectual value of the academic philosophy, no life was touched and transformed, no nature controlled, new-made and impelled towards an achievement of things excellent, no being Enlightened by the most ardent pursuit of its alluring content. A deliberate straining of the uncommonly functioning faculty of their reasoning intelligence and the cautious employment of reflective language, capacitated the master-minds in the field of formal philosophy, to erect imposing structures of speculative and abstract thought; but the fascinating ideas made to dwell in them by the vigorous action of a conscious conceptual cleverness, possess no power to exert a shaping influence on the conduct of our everyday life in the world of hard struggles. Therefore, for a true enlightenment of the intellect by the guiding wisdom of life, a message or lesson for resolving every perplexing circumstance of personal experience, for high moral and spiritual inspiration, and where the problem of life-enrichment is seriously involved, it is the transforming thought and the quickening word of Swami Sivananda, that we seek.

The mind of the Master is ever engaged in ceaselessly transmitting thoughts of power—thoughts that determine the tone and colour of our character, thoughts that shape our spiritual destinies, thoughts that link our beings to the living Presence and Power of the omnipresent Divinity. Unlike the restless, seeking, inquisitive, discursive intellect of the academic philosophers, the high intuitive intelligence of the Master offers itself as an unfailing and most powerful instrument for the radiation of the divine wisdom, for embodying the eternal values of the Spirit in simple forms of sublime speech. The mind in him is no tool for learning, but a happy means for the manifestation of the light of spiritual life and experience. Everyone of his aphorisms, broken paragraphs, innumerable publications imparts to us numberless suggestions, intimations, communications of the true integral Divine Living; he is a dealer not in the proud products of intellect, logic, language but in the bald lessons of life, in the dialectics of inner psychic phenomena and progress, in the expressions of an evolving soul and of a Consciousness that lives in an unbroken continuity of relationship with the Divine Being in all formulations and figures of existence, in the scheme of this vast cosmic manifestation, in its own aspect of attributeless transcendence. To introduce an uplifting power of thought into our natures, to refine, energise and elevate our minds, to alter the outlook of our life, to change and reconstruct our human consciousness, to pour courage and strength into our finite endeavours, to throw floods of light on our difficult path to the consummate spiritual Experience, — these have always constituted the sole and dynamic function of the mind of our divine Master.

The Heart of Joy

The greatest happiness of the greatest number.
—Beccaria: *Treatise of Crimes and of Punishment.*

Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the memory of it.
—Sydney Smith: *Lecture on Benevolent Affections.*

The search for happiness is universal; and, the greatest lovers of all mankind, the saints and sages, have successively distinguished themselves as the tireless distributors of joy to every seeking soul. Nothing should be such or so said as would jerk and jolt the feelings of someone, the whole tone of the entire inner and outer nature of Swami Sivananda seems to say. Give gifts of happiness before you could promise heaven — becomes at once the central theme of his supernal life of Self-realization and the restless argument of his endless works of soul-redeeming world-activity. Loving, appreciating, comforting, encouraging syllables always precede his instructing, chastening, pruning words.

Not mere Compassion but positive overwhelming Love flows from the unnumbered gentle good acts of his most winsome life and energetic presence; and, many of the legendary traits in the compassionate gods of all mankind, are a living reality in the dynamisms of his personal character. A scrupulous concern for human happiness, is implicit in everyone of his utterances; a profound respect and love for the intelligence of the student is evident in his talks; not to blame individual life as a sob and a misfortune but to discover and expatiate upon such elements in existence that would render it into a blessed field for fulfilment; not to cry down the world of men as a vale of tears and a pit of live-coals, but to open the vision of man to the principles and values that would turn the world into a grand ground and the one needful environment for the growth of the Soul, seems to be the special mission of the Master. Not to disconcert and teach but to impart pleasure with lessons, to concert the countenance before illuminating it with the light of saving wisdom, is the eminent feature of the method of his teaching.

And, the happy outward expressions and methods are but the graceful manifestations of the achieved inward immeasurable joy of the imperceptible Oversoul. In the luminous fences of the infinite form, Swami Sivananda is a realised representative of *Satchidananda;* from the beginning to the end, his is, essentially, a heart of Joy.

His Words of Honey

Sweeter also than honey and the honeycomb.
—The Holy Bible: *Psalms,* 19, 10.

Instead of dirt and poison, we have rather chosen to fill our hives with honey and wax, thus furnishing mankind with two noblest of things, which are *sweetness* and *light.*
—Swift: *Battle of the Books.*

Supreme sweetness characterises his speech. Swami Sivananda, the perpetually impassioned giver of spiritual guidance, gives it with a good grace, with sweet smiles, with humour, with requests; gives it in the benevolently created atmosphere of a strange personal awareness that the receiver is superior to the bestower. The very manner of his imparting words of wisdom not only serves to evoke in us the most pleasantly elevated emotions but also arouses an earnest aspiration to abide by the light of his guiding thought. To captivate and command the best of the awakened parts of our affective life, to seize upon with the power of sweetness the soul of the noblest of our feelings, to inform our aimless energies with the force of a direction, to enkindle our minds with a far-reaching discernment, to inspire the activity of our individual religious endeavour — these are some of the tasks he assigns to the pleasant words of his spiritual wisdom; and, they in their happy turn, explain in a measure, the success of this universally admired and respected Teacher.

No caustic notion, no keen cold analysis, no specially sharpened intellectual subtlety come to animate and poison his simple spiritual thought of metamorphosing sweetness. One can easily sense in his speech the boundless sympathy his warm heart holds for all forms of suffering human nature and life; in every gesture of the Master an endearing understanding of human failings and a strong genuine love for all breathing beings, is unmistakably present; he would never reconcile himself to posting a single letter unless he assures and reassures himself that it carries what he terms, HONEY.

The Chanter of Personality

His Providence
Out of our evil seek to bring forth good.
—Milton: *Paradise Lost, Bk. I; L.* 112.

I am pleased to be praised by a man so praised as you father.
—*Hector.*

Incontrovertibly, his traits and qualities are the attributes of a most powerful personality firmly centred in the Nature of God-Experience. There is magic in his majestic tenderness; and, the meanest of mankind merit his considerate attention, moving reverence and the delicate touch of his finest spiritual sentiment that inform with activity their 'dull' thought, infuse into their entire lives with a strange sense of dignity, and, unnoticed leave in their efforts a mighty mission. Notable among the many gifts in his ethereal magnanimity, is the gift to lavish praise, praise in which resides a power; and, the praise poured so indiscriminately and on those so undeserving, have become a force for remoulding character, a something that makes the whole system feel nourished, that impels the glands to let in their juices into the blood, that quickens the powers for moral and spiritual development.

There is no man on earth who does not deserve the tonic of a little praise. There is no soul of evil altogether devoid of an element of goodness which our Sage would discern and make it the enviable object of many an appropriate pean of praise. Essentially, man is a Divinity slowly struggling its circutous way out of the restrictions of consciousness in the human environment, out of the heavy encumberances of an age-old lower nature. Sin is a mistake into which an evolving intelligence inadvertently slips for the purpose of receiving a sound lesson of experience; sinner is but a saint-in-the-making, he writes; and, goes on to heap praise on the redeeming aspects of the character of the apparently unfortunate one, praise couched in such words that do exert on his or her mind a specific influence.

An enhancer of every excellence, an admirer of every merit, a promoter of everything good and noble, a contributor to the cohesive forces of culture, harmony and integration, he has for everyman a word of generous praise, for every artistic piece of some intrinsic worth a written testimonial, for every expression of elevated character a high eulogy; and there is no limit to the number of titles he awards, of the gifts he gives, of the letters of encouragement he posts. Out of every twenty letters he writes, seven are invariably commendatory, complimentary, benedictory, encomiastic: the result is, men are made conscious of the vaguest of their possibilities, of their nascent powers of goodness and greatness, of their talents and capabilities, and goaded to unfold and exercise them, to make them operative and dynamic. The thought of a Heart that loves so persuasively, so overwhelminngly, so continuously, of an admiring spiritual Guide, obliges them; they are bound by a potent new tie of psychological affiliation and responsibility and for that very reason, cannot but exert the best of their energies and rise upto the height of his praise, upto his expectations. So many personalities are formed; so many powers of goodness developed; so many excellent qualities latent in the inner layers of consciousness, made patent and active; so many beauties of the Soul aided to blossom—lo, by a single Heart of highest spiritual magnanimity!

The Miracles of Memory

Hail, memory, hail! in thy exhaustless mine
From age to age unnumbered treasures shine!
Thought and her shadowy brood thy call obey,
And Place and Time are subject to thy sway!
—Samuel Rogers: *Pleasures of Memory,* Pt. II; L. 428.

Developed in every direction, the most marvellous memory of Swami Sivananda holds, hourly, for our awe-inspiring and

delightful enlightenment, numerous activities of a miraculous nature. With amazing ease and accuracy, to recall the very words that some visitor to the Ashram spoke within the hearing of the Master, to someone else, some decades ago, and at a time when his mind was apparently invaded by the heaviest distraction from a dozen discordant voices, to recognize, even after the lapse of some twenty-five years, the countenance of a person whom the Master saw just for a few moments—may be reckoned as the too quite minor among the many miracles constantly performed by the power of the memory of the Master. Among the millions of men he knows, no face is unfamiliar, no name beyond the reach of quick memory, no detail of their house-addresses incorrect. Of the bewildering length of the inventory of his day-to-day works, no item however small and insignificant escapes his notice; and, there is no piece of knowledge respecting any aspect of human experience and any phase of the processes leading to the integral Divine Living that does not emerge suddenly at the command of his will into the conscious field of his mind, from the many mansions of his mysterious memory.

Though quick, flexible and wide in range, the startling memory of Macaulay expressed but one-sided precocity for the verbal material such as long pieces of *Paradise Lost;* the extraordinary memory of Mazart was restricted to music, and was incredibly bad at recalling numbers; and it is precisely on account of this lop-sidedness of the memory of the memory-prodigies that Swami Sivananda's extensive memory of intensive light, with its added unusual merit of rapidly reproducing just that number or event or face or thing or word that is demanded by the context on hand, or is relevent to his immediate needs, that strikes us as so very miraculous in function. The more we exercise our informed intelligence in a keen observation of the most engaging feats of the many-sided memory of Swami Sivananda, the more are we made to realise the piece-meal, fragmentary and inadequate character of the existing knowledge on the matter of memory presented to us in the writings of Plato, Aristotle, Hartley, Brown, Mill, Hamilton, Hering, James, Ebbinghaus, Dr. Furst and many others. The mystery of the startling workings of memory persists because,—as a well-known scientist, the late Dr. Carrel makes, on behalf of the scientific knowledge, a blatant confession in his book *Man, the Unknown,*—the nature of memory like that of psychological time, remains unknown. What exactly, then, is the action of his inner spiritual illumination and transcendental perfection that has endowed the memory of the Master with numberless amazing powers, is, indeed, an issue over which the judgment of our academic intelligence must be one of prudent silence.

SWAMI SIVANANDA

—GLORIOUS SYMBOL OF INDIA'S SPIRITUAL CULTURE—

(SIVAPREM)—D.L.

In one of his addresses at the Cambridge University, in 1882, Professor Max Muller said: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life........I should point to India; and if I were to ask myself from what literature we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly a human life........again I should point to India."

Through ages gone by, India has been the spiritual mother of the world, and her history is studded with the lives of great sages and seers and reformers—lives that have brought glory to India, lives that have inspired, elevated and transformed millions of masses, lives that have effected remarkable strides in the progress of human thought. There have been periods of disruption, religious dissension, degeneration of ethical and social standards, and there have also been repeated advents of great and glorious personalities who were born, as it were, for a specific purpose, to carry out a distinct mission, to further the cause of spiritual resuscitation, moral uplift, and fostering of understanding, amity and goodwill among all mankind.

Swami Sivananda, of Rishikesh, who is too well-known to need any elaborate introduction, and whose sixty-ninth birthday was celebrated on the 8th of September 1955, is one such magnificent representative of the spiritual culture of India, whose mission of life has been to enable humanity realize the oneness of existence, the common, divine origin of all creation, the worthiness and purposefulness of the human life, and the unworthiness and purniciousness of social discord, communal dissension, political disharmony, racial prejudices, aggrandisement through unbridled wars, hatred among individuals and nations, and in short, everything that is base and undivine; and it would not be inappropriate at all to say that his saintly influence today has not only a profound bearing on countless individuals in this country, including eminent leaders and administrators, but has penetrated into almost all parts of the world, remarking on which the Governor of Uttar Pradesh, Sri K. M. Munshi, has recently said: "His personality and teachings have been exercising considerable influence in this country and his broad outlook, inspired by the universal teachings of our Masters, has rightly appealed to men and women with modern views in India and abroad."

Swami Sivananda was born in 1887 in the southernmost district of the Deccan peninsula at a village called Pattamadai in a distinguished Brahmin family; he was educated at Ettayapuram, Trichinopoly and Tanjore, and chose for his vocation the medical profession; he earned distinction as a doctor in Malaya where he served from 1913 to 1923; he renounced the world at the height of his success and popularity to solve the mysteries of life and realize the origin and substratum of all phenomena, came back to India and entered the order of Sanyasa at Rishikesh in 1924. Thereafter for more than ten years he spent his life in seclusion, engaged in intense spiritual practices and in the service of sick Mahatmas and pilgrims. In 1936 he founded the Divine Life Society, which has now nearly 300 branches spread over almost all the countries of the world; the All-World Religions Federation was founded by him in 1945, and the Yoga-Vedanta Forest University in 1948; he was also the organizer of the World Parliament of Religions which met at Rishikesh in April, 1953.

As an eminent author of nearly two hundred works on the various facets of religion, ethics, philosophy, the science of Yoga, medicine, and other allied subjects, Swami Sivananda has won world-wide acclamation. About his publications, Dr. Pattabhi Sitaramayya, the Governor of Madhya Pradesh, says: "They are a storehouse of ancient wisdom made available to modern generations. Nearly a dozen periodicals are issued from the headquarters of the Divine Life Society at Rishikesh, which disseminate his message far and wide, interpreting the spiritual genius of the old in the light and the spirit of the new. For giving the most effective spur to the propagation of spiritual knowledge, Swami Sivananda employs the latest technical means such as the movie film, sound projector, and the powerful medium of the press. Quite a good many of his works have been translated into French, German, Spanish and Russian, while the activities of the Divine Life Society and the performance of Yoga exercises by the students of the Yoga-Vedanta Forest University, have recently televized in Europe and Canada. It was natural, therefore, for General Cariappa, now India's High Commissioner in Australia, to have said: "The joy and glories of the spiritual heritage of our country are being passed on by the great Swamiji to the people of the world with the object of helping mankind.......I see guidance he gives in this respect reaches almost every nook and corner of the world."

"Truth is one; sages call it variously." The intensity and the comprehensiveness of the revelation of Truth depend on the reality of realization, and the expressive vividness of the saint's

intuition. In the grand, effulgent personality of Swami Sivananda are fulfilled both these requirements. He has the vision of the Reality and the gift of Saraswati to portray it in most expressive, conviction, lucid and laconic diction. Imbued with an innate persuasive power, transparent with the clarity of explicitness, redolent with the fervour of highest devotion, vibrant with the ardour of utmost sincerity magnetized with the force of realization, Swami Sivananda's philosophy and his teachings to mankind are an intense and vigorous expression of the Cosmic Consciousness and a portrayal of the most effective means to its approach, matured with fathomless wisdom.

Swamiji expresses his conviction about the existence of the all-pervading Cosmic Force behind all phenomena when he says: "There is an innate urge in everyone to attain immortality, highest knowledge, and eternal bliss. No one derives one's own existence; no one really wishes to die any time; no one likes to be unhappy. This proves that behind all physical appearances there exists an Eternal power, which is Existence-Knowledge-Bliss Absolute, which is God."

He sums up his conception of Divine Life thus: "Divine Life is life in the awareness of God for the worship of God through the service of humanity........To shed the animal in man, and to sublimate the human in him into the Divine, to express this sublimation in his daily life, is Divine Life." The cream of all moral and spiritual precepts is found in the oft-quoted sayings of Swami Sivananda: "Be truthful, be honest, be sincere, be kind, be compassionate; detach your mind from the worldly objects and attach it to God; be good, do good; adapt, adjust, accommodate; restrain, purify, sublimate; serve, love, give, meditate and realize your real, divine nature."

Within so short a period, after having gained her political independence, India has won recognition and respect as a sincere protagonist of universal peace, good-will, mutual understanding, appreciation and co-operation, in the chancelleries of the world. Though quite behind Europe and America in scientific, industrial and technological progress, India is easily the spiritual leader of the world, and it is in this field alone that she can play the most effective and vitally essential role for the good of mankind, for "what availeth all riches, pomp and material glory, if the soul of man is lost?" And, as the Governor of Orissa, Sri Kumaraswami Raja, says, it is but appropriate that "at a time when a much distracted world needs the saving grace of religion, it is our privilege to have the guidance of Swami Sivananda to keep us all on the true path."

DIGNITY AND WORTH OF MAN SUPREME

Sri V. T. Krishnamachari's Address

"The greatest truth enshrined in our culture is the dignity and worth of the human being and the possibility it has of attaining perfection," said Mr. V. T. Krishnamachari, Deputy Chairman, Planning Commission, delivering the Convocation address of Banaras Hindu University on 18-12-1955.

Prefacing his speech with a tribute to the founder of the University, Mr. Krishnamachari said: "The late Pandit Madan Mohan Malaviya embodied in himself the best elements in the ancient culture of India and of the West. He held fast to the fundamentals of our faith and lived the austere life enjoined by our Shastras, and at the same time took his full share in the national movement. His was a dedicated life in the best sense: and this great seat of learning stands as a monument to his long life of devotion to good causes. He has left behind him an inspiring example for all of us."

To the students, he said: "Your new life must be built upon the foundation of the best elements in our past if it is to have permanence. This alone can give stability to the new structure. Historians recognize that, through all the apparent diversity in India, there runs an underlying unity in its civilization—that there is a distinct type of thought and life which has endured through the centuries, and which is India's greatest contribution to the world.

"We have to ask ourselves the question—In what lies the cultural unity of India? What have been the governing ideals in India's culture through the ages which have shaped the mind and spirit of the people?

"The greatest truth enshrined in our culture," he said, "is the dignity and worth of the human being and the possibility it has of attaining perfection. Life, according to us, is a ceaseless striving for perfection. Man is a free agent, seeking the absolute by the discipline of selfless action. All human institutions have to assist in this quest. This applies to the State as well. The justification for the existence of the State lies only in so far as it recognizes human worth and dignity and assists in the striving after perfection. From the earliest times, our thought has insisted that the power of the State is not absolute. Above the State is the eternal law—dharma.

WAYS TOWARDS REALITY

"Connected with this is an equally fundamental fact in our life. It is the faith that there are many ways of approaching reality, depending on one's inner experience. There is thus an unrestricted right to freedom of thought and we find in the Upanishads and elsewhere, all kinds of opinions are put forward and discussed, ranging from materialism to the highest flights of mysticism. It is because of this that reform movements like those embodied in Buddhism, Jainism and Sikhism met with no antagonism or persecution. Some were absorbed and others remained outside, influencing and in turn being influenced by the existing systems.

"In later times, the saints who reached some fusion of Hindu and Islamic thought, especially in their mystical and devotional aspects, were recognized as leaders. This again happened when we came into contact with Western civilization; we absorbed and made an integral part of our way of life the elements in that culture which suited our genius. There has always been at work a continuous process of synthesis and adjustment. This attitude to other ways of thought—of catholicity and broad-minded tolerance—is India's great contribution to the world."

Mr. Krishnamachari said: "These are the fundamental ideas of our culture: First of all, there is an underlying unity based on the dignity and worth—the sacredness—of the human person. Secondly, the diversities that exist in our life and thought are evidence of this unity and vitality: They add richness and variety to it. Take, for example, the different languages in the country. Most of them have a common origin; they have been growing alongside of one another, for centuries influencing one another; and they express different aspects of a common culture. The Constitution of India embodies the conception of all these languages developing by contact with one another and enriching one another, so that they may serve as a medium of expression for a free India which is seeking to take its rightful place in the modern world with its advances in science and technology. The same applies to other diversities. They strengthen our national life and are all needed in its service.

SECOND PLAN

The Deputy Chairman of the Planning of the Planning Commission asked students to-operate in the implementation of the second Plan.

In this regard, he referred to what is called "educated unployment" and said: "Its solution can be found in two directions. First of all, the nation should have much larger programmes of development—economic and social—than at present. Secondly, as such programmes expand, universities should adapt their curricula and courses of studies to meet the changing requirements. This again underlines the need for national efforts to find largely increased resources for development."

Mr. Krishnamachari also advised students to make the National Extension Movement a success.

Printed by ... at the Huxley Press, 114, Armenian Street, G.T., Madras, and Published by Mr. G. S. Rengan at the same press, 114, Armenian Street, G.T., Madras 20—12—'55

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